16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

463 *compelled* him to do it.[70] It is true, that such as formed gold or silver into pleasing or (as viewed from eastern notions of taste) rather striking shapes, enjoyed some particular consideration; but this was not so much in deference to their skill, as to the *material* upon which they exerted it. Gold ("teo-cuitlatl") and silver ("Iztac-teo-cuitlatl") were regarded as "offal of gods." Thus they became objects of "medicine," and those who wrought them into useful or decorative articles, were near to the "medicine-men" themselves.[71] Furthermore, the manner and method of working was so slow, it relied so exclusively upon that patient
[554] disregard of time which characterizes even the manufacture of a simple arrowhead, that no accumulation of wealth could result from it.[72] Besides, the artisan had, like any other member of the kin, to furnish his share towards the requirements of public

[70] *Zurita* ("Rapport, etc," p. 129). "Les chefs inférieurs et les personnes du peuple élevaient aussi leurs enfants avec beaucoup de soin, leur inspiraient l'horreur du vice, leur recommandaient le respect des dieux, les conduisaient aux temples et les faisaient travailler suivant leurs dispositions; cependant, en général, le fils embrassait la profession de son père." *Gomara* ("*Conquista*, etc.," Vedia, Vol. I, p. 438). "Los pobres enseñaban á sus hijos sus oficios, no porque no tuviesen libertad para mostralles otro, sino porque los aprendiesen sin gastar con ellos." *Carlos María de Bustamante. Tezcoco en los ultimos Tiempos de sus antiguos Reyes*," 1826. Parte tercera. (Cap. III, p. 212). "Enseñaban ademas los oficios á que tenian aficion." *Clavigero* (Lib. VII,
[564] cap. V, p. 402). "The sons generally learned the trade of their fathers," but they were not bound to do it, and therefore no "caste."

[71] The words are composed of: "Iztac," white object (*Molina* II, p. 49). "Teotl" god (II, p. 101), "Cuitlatl" filth, therefore gold was "offal of God," and silver, "white offal of God."

325 [72] The working of gold and silver was regarded, by the Mexicans, as an invention of "Quetzalcohuatl." *Sahagun* (Lib. III, cap. III, p. 243). "y los vasallos que tenia eran todos oficiales de artes mecánicas, y diestros para labrar las piedras verdes, que se llaman chalchivites, y tambien para fundir plata, y hacer otras cosas; y estás artes
[685] todos tuviéron principio y origen de l dicho *Quetzalcoatl*." (Also Lib. X, cap. XXIX, p. 113, etc.). Theft of gold or precious stones was punished by death through sacrifice. *Clavigero* (Lib. VII, cap. XVII, p. 467). *Velancurt* (Parte IIa, Trat. I°, p. 484. "Leyes de los Mexicanos").

287 [72] A very remarkable way of manufacturing their most admired works — those made of feathers — is reported by *Mendieta* (Lib. IV, cap. XII, pp. 405 and 406): "And there is, besides, something else to notice of this featherwork, namely: that if there are twenty artisans, they will undertake jointly the manufacture of one piece ("imágen"), for, dividing among themselves the figure of the image in as many parts as there are of their number, each one takes his piece home and finishes it there. Afterwards they all meet again and put their pieces together, thus finishing the figure in as perfect a manner as if one alone had made the whole." (Copied by *Torquemada*, Lib. XIII, cap. XXXIV, p. 489, and, with slight variations, also by *Velancurt*, Vol. I, p. 389.) In regard to the manner of working, *Torquemada* (Lib. XIII, cap. XXXIV, p. 487), makes the pertinent remark: "All this they worked (as we have said) with other stones, and with flint; and according to the subtlety of the work, I think they must have spent long time in finishing it." See in general *E. B. Tylor* ("*Researches into the Early History of Mankind*," Cap. VII, pp. 187 and 188), also *Motolinia* (Trat. I, cap. IV, pp. 31 and 32).